THE GAMING-HUMOR Considered, and Reproved.

OR,

The Passion-Pleasure, and Exposing MONEY to hazard BY PLAY, LOT, or WAGER, Examined.

By a Well-wisher to Mankind.

Opus est bonâ famâ apud homines, bonâ conscientiâ apud Deum. Aug.

Saturnalia potius Celebrantes, quam Christi natales. Gul. *Fulco.*

Non facile adducar licitum consentire, quod tot parturit Illicita. Bern.

Neque enim Ludus erit, ubi Ceasus volvitur in Tabula, & Ludus fit de periculo, & de ludo periculum. Ambr.

Lusori cupido semper gravis exitus Instar. Basil.

Si quis habet nummos veniens, exibit Inanis. Vital.

——— *Simplex ne furor, Cestertia centum perdere, & horrenti Tunicam non Reddere servo?* Juv.

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THE GAMING-HUMOR

Considered, and Reproved.

AMong the many pernicious Vices of the Times wherein we live, the *Gaming Humor* is not of the lowest Rank; and it is of the more danger to be entertained, because it pretends to something of *Reason* for its Warrant, or at least has the *common custom* and the *example* of some great or good men to excuse it.

The *pleasures* of which men are capable in this life, may be ranked into *natural* and *animal*; the *animal* again are distributed according to the *faculties* of the soul *inferior* or *superior*: the *inferior* are of *sense*, *motion* and *appetite*; the *superior* are of *Will*, *Intellect*, and *Conscience* (of all which we may have opportunity perhaps hereafter to discourse more at large). That which concerns us at present is,

to enquire into which of theſe Claſſes the *pleaſure of Gaming* may be referred? The Gameſters would have it *rational*, & of the ſuperior order; becauſe Dogs, Horſes, and other Brute (which have ſom kind of participation with men in ſenſual pleaſures, yet) have no ſhare in this; for that they can neither attain the *Arts* of Gaming, nor know the value of the ſtakes. But this notwithſtanding, 'tis indeed moſt properly belonging to the *Senſitive appetite*; for that it is a *Paſſion Pleaſure*, and all the concern that *Reaſon* has about it, is, that (by perverting the order of nature) humane *skill* and *art* ſeated in the Intellect, are made to *drudg* under the ſervice of *irregular paſſions*, as I hope will plainly appear in this our preſent Diſcourſe.

The *Gaming Humor* may be Defined, *An inordinate affection after Gain and Sport, by Play, Lot, or Wager.*

1. I call it an *affection* (or *paſſion*) in a complicated ſenſe, as comprehending all the paſſions of the *concupiſcible appetite*, carried forth after all the kinds of Temporal Good [*pleaſure, profit* and *honour*], and drawing after them all the paſſions of the *Iraſcible appetite*, which are oft-times thereby vehemently excited; beſides an engagement ſometimes of thoſe *proper paſſions*, which are peculiar to the *rational* nature; ſo that there are *three* ſorts of paſſions concerned therein.

1. Thoſe of the *concupiſcible* appetite, or ſuch

ſuch as have *good* for their proper object (for ſo I think moſt reaſonable to *diſtribute* the appetites); Theſe are *Love*, *Joy*, *Deſire*, *Hope*, *Deſpair*; and theſe are immediately and primarily concern'd in this matter.

2. Thoſe of the *Iraſcible*, whoſe object is *Evil*, as *Hatred*, *Grief*, *Shunning*, *Fear*, *Boldneſs*, *Anger*.

3. Thoſe that are *proper* paſſions to man only (at leaſt ſome of them), as *Envy*, *Indignation*, *Self-conceit*, *Triumph*, *Shame*, *Revenge*, *Diſcontent*, *Vexation*, &c.

Now, to illuſtrate this matter, I ſhall ſhew how moſt of theſe paſſions are excited and exerciſed herein. As, ſuppoſe a man has a great *love* for money or ſport, this rouſes *deſire*, which with *hope* carries out his endeavours; herein, if he ſucceeds, he has *joy*; but if not, and his hope alſo fails, through ſome croſs circumſtances, then enters *deſpair*; and this would put an end to the buſineſs, but that from ſome other circumſtances conſidered, *hope* begins to revive again, which makes him hold on the Game. Thus far the apprehenſion of *gain*, and advantage to be gotten, does operate.

But becauſe there is *loſs* and *hazard*, as well as *gain* before him, therefore the other paſſions take their turns. And firſt, a man *hates* to be beaten, to loſe, to be diſappointed of his hope; whereupon he *fears* what will be the iſſue; upon this he is very careful to ſhun and

avoid the Danger. If, notwithſtanding all his caution, the Game goes againſt him, he is *grieved* more or leſs, according to the *value* played for, or the *engagement* of his mind in the buſineſs. If any real or fancied un-fair play be ſuppoſed; or if any ſtander by has contributed to the advantage of the oppoſite party, or ſpoken in the play, or done, or offered any thing obſtructive to him, preſently *anger* is enflamed; and when this has boiled up the Spirits to a convenient height then enters *boldneſs*, then *have at all*, and a pound, as ſoon as a penny, is put to the hazard.

The proper *humane paſſions* are intermingled with the other, according to the various ſucceſs of the Game; for if he thrives in it, then with his *Joy* is mingled *ſelf-conceit*, and *ſelf-approbation* in his Skill, or good fortune (as he calls it), and therewith a kind of *Triumph* over his vanquiſhed Adverſary; theſe are in their own nature, tickling and pleaſing paſſions.

But if he ſucceeds ill, then with his *grief* is mingled *envy* at the others proſperity, *diſcontent* at his own ill luck, *indignation* and *ſcorn*, yet mingled with *ſhame*, that he ſhould be beaten by ſuch a bungler (for ſo *ſelf-conceit* will eſteem of the oppoſite party). Hereupon *boldneſs* and *revenge* ſhake hands, and if the leaſt *hope* give countenance, the Game is held on with pertinacy; but if ſtill comes loſs upon loſs, then no ſmall *vexation* ariſes in the mind:

mind: And yet for all this (leſt the Trade ſhould fail), *hope* encourages *revenge* to be at him again on the next convenient opportunity.

Thus the *Gaming humor* continues when the preſent Game is over; for to Gaming, *revenge* is ſo natural a *pabulum*, that from hence ariſes that Gaming phraſe, [*Let us play ſet and revenge*] that is, only two Games, that (if it ſo happens) they may be quits one of the other.

And thus much for the Genus [an *affection*]; which word if you like not, as too narrow for ſuch an huddle of paſſions, as are ſhewn to be comprehended in Gaming, you may (if you pleaſe) word the definition thus, [a *diſorderly paſſionate purſuit of gain and ſport, by play, lot or wager*]; the *inordinacy* of it will appear better, when we have farther explained the remaining parts of the definition.

2. 'Tis a purſuit of *gain*; namely, of the *ſtake* which is put to the hazard. This ſtaking of ſomething valuable, is by the Civilians and Caſuiſts, called *contractus ludi* (the contract of the play), which is farther thus explained, *Quo ludentes inter ſe conveniunt, ut victori aliquid tribuatur a victo* (whereby the Players agree, that the Conqueſted ſhall pay ſomething to the Conqueror); this ſomething may be money, or moneys-worth; and that, either the whole to be given to the Conqueror for his *own uſe*

or to be expended in ſomething which may be for the common uſe of both; or laſtly, put to any other *uſe*, by the conſent of both the parties. In the firſt, the Victor only is profited; in the ſecond caſe the Victor has but half; and in the third he has no advantage at all, only the loſer is puniſhed in this, as he is in the other two. This laſt does leaſt (though ſomewhat) nouriſh the *Gaming humor*; the ſecond does more; but the firſt (the whole profit) does moſt of all; for the *advantage hoped for*, is that which incites the right Gameſter to play, which otherwiſe he would often no more do, than either work or ſtudy.

3. 'Tis a purſuit of *ſport* or *pleaſure*; for, beſides the *gain* (which ſome ſeem only to propoſe), there is a *recreation* and *delight* which men do take therein; this pleaſure is a *paſſion-pleaſure* (as is before noted) which may appear in the foregoing explication of the word [Affection], where you may obſerve, how the ſeveral paſſions do every one act its part; and then by their *great variety*, *ſudden ſhifting*, and *vivid exerciſe*, they afford this pleaſure; for hereby the humours and ſpirits are put into a various motion, whence ariſe warmth in the blood, and ſteams to the Brain, which are matter for fancy to work upon. Here alſo *fancy* puts in for a ſhare in the ſport; this buſy faculty loves to be employed, and here is work enough for it; for before it can have well formed

ed *one imagination* of good or evil, preſently is offered an occaſion for *another*, and and perhaps the quite contrary to what it was in ſhaping; this, tho' it would be an unpleaſant confuſion to the rational thoughts, is yet agreeable enough to this hopping and deſultorious faculty. *Fancy* thus buſied, does again influence and more excite the *paſſions*, and ſo there is a kind of circular agitation among thoſe *lower faculties* of the Soul, whereby the pleaſure is continued. And yet leſt the paſſions ſhould want a ſufficient engagement, the *ſtake* or *wager* is added and depoſited, commonly in open view, that it may affect the more; or in a *third hand* for aſſurance; becauſe, tho' men are forward enough to venture their money, when they have *hope* to ſwell their bubble, yet they'l be as backward to pay it when their hope is daſhed, and the Gaming bubble is broken by the loſs. This *ſtake*, by thoſe who love the *ſport* more than the *gain*, is in a very *moderate meaſure*, and is ſo continued to the end of the play; but by thoſe who aim more at the *gain* than the *recreation*, the ſtake is often gradually *heightened* (according to the encreaſe of paſſions,) to as much as can be obtained from the fellow-Players; and ſo it is with the *Wagers* of the Gaming by-ſtanders.

Theſe two [*ſport* and *gain*] may be called the *ends* of Gaming: If *ſport* take the chief place in the deſign of men, it may (with other due

due circumſtances,) be allowed the innocent name of *Play*; but if the *gain* be chiefly propoſed, then 'tis not Play but *Gaming*, which denominates the *Gameſter* in the moſt common and ſcandalous acceptation of the word.

4. The *means* of obtaining theſe ends, are mentioned to be three, *play*, *lot* and *wager*.

1. *Play* is ſome exercile of *body*, or *mind*, or *both* in a mixture; the *mind* is more exerciſed with *Cheſs*, *Draughts*, &c. The *body* more in *Leaping*, *Running*, *Ringing*, &c. The *mixture* of both is, when *skill* is required and uſed in the exerciſe of the body, as in *ſhooting* with Gun or Bow, *Bowls*, *Nine-pins*, *&c.* wherein exactneſs of Collimation, (or aim) *agility* of body and *ſagacity* of mind are required together; and theſe in their own nature ſeem to be of the beſt Character, becauſe in the ſame expence (of Time or Money), they are of a double uſe, namely to ſerve the Bodies *health*, and the Minds *recreation*, *diverſion* or *improvement*.

Hitherto may be referred ſuch ſports as are procured by the exerciſe of others (either *men* or *beaſts*) and the pleaſure is to the Spectators, many of whom do thereupon take the occaſion to be the Betting Gameſters, ſuch as *Sword-playing*, *Wreſtling*, *Racing* by Horſe or Foot, the *Spaniſh Torio* or Bull game, *Bull-baiting*, *Bear-baiting*, *Cock matches*, &c Of all which we may ſay,

1. The

1. The exerciſe of skill or ſtrength in *man*, or the ſagacity, courage, celerity, or any other excellencies in *brutes*, is *pleaſant* and *innocent* to behold, and may adminiſter occaſion to *admire* and *praiſe* Gods Wiſdom and Bounty in the Creation.

2. But the hazard of mans life or health, the teazing and tormenting of brute Creatures to make a ſport thereof; to delight in thoſe Antipathies, which are a part of that *vanity under which the creature groans*, and *whereto it was made ſubject* by mans original ſin; this is an *unchriſtian* and *unnatural cruelty*, and no branch of mans prerogative or title to the Works of God, who has granted him the uſe of all, but not the abuſe of any. This is too near a kin to ſome of the Pagans Theatre cruelties, or that woful ſport at *Helkath Hazzurim*, 2 Sam. 2. 14. Where *the young men* 12. *on a ſide, aroſe to play before Abner and Joab, they caught every one his fellow by the head, and thruſt his ſword in his fellows ſide, ſo they fell down together.*

3. Therefore if thoſe Exerciſes were ſo ordered, that there were *no probability of hurt* to enſue; as if the races be very ſhort, and upon ſafe ground; if the combatant with the Bull have a ſafe retreat: If Cocks ſpur with Huffles, and Fencers play with Foils (that commonly do no harm) theſe and ſuch-like ſpectacles may be well allowed for honeſt recreation.

4. Yet

4. Yet all, or any of these (however lawful or laudable in their own Nature) when they *serve the Gaming Humor*, and are expensive of Time and Money, beyond due Decorum, they cease to be honest or necessary Recreation, and become the *Vitious Gaming*. And thus much of the first means, *Play*.

2. The *Second Means* of Sport and Gain is *Lot*, which is defined, *A Casual Event purposely applied to the Decision of some doubt or question.* In which the *Genus* or matter is *casual Event*; the *form* or difference is the *Application* to a question; so that a rub in the Green, a slip of the foot, or jog of the hand, which may have some influence on the Issue of the Game, are casualties, but not Lots, because they are not applied of purpose to have that Influence. Every Lot is a Casual, but every Casual is not a Lot.

The *Division* of Lots has divided the learned; I hardly find two that agree in the same. That which I take for the present shall be this, *Lot* (in the use of men) is either *serious* or *lusory*. *Serious* are either *sacred* or *civil*. *Sacred* were such as by Gods appointment and special institution were made a sign of his Will to direct his People of old in some difficult cases. These have been *Consultory* or *Divinatory*. *Consultory*, to know what is *to be* done, as in the choice of *Matthias*; *Divinatory*, of what

has

has been done, as in the finding out of *Achan.* They have been very *rare*, and therefore are called *extraordinary*, and are *not to be meddled with*, but by ſpecial Warrant; and therefore the Heathens of old, and ſuch as imitate them now-a days in ſuch practiſes, as call in Gods ſpecial Providence to attend their Will and Pleaſure, are greatly to be condemned as guilty of abominable Propharations, and bold Temptations of the moſt High God. The *ſerious civil* Lot is called *diviſory*, which ſeems in ſome caſes to be allowed, in Prov. 16. 33. *The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord*: and chap. 18. 18. *The lot cauſeth contentions to ceaſe, and parteth between the mighty.* I ſay in *ſome* cales and not all; not in *trivial* matters, not where mans *Wiſdom can end* the buſineſs without it; the only *regular uſe* of it ſeems to be, when men have uſed their utmoſt conſideration to reduce matters as far as they can to an equality, and yet by reaſon of the infirmity of human Paſſions, they cannot give all parties full ſatisfaction. Then (if men will agree thereto) may *ſtrife* be *ended*, or *prevented* by appeal to Providence in the *Lot.* The remaining difference here is indeed but *ſmall*, and yet is not *Trivial*, becauſe the *conſequence of the ſtrife* continuing, may be great. This being an appeal to a ſpecial and diſtinguiſhing Providence, muſt be accompanied with

with invocation of God, more or leſs ſolemn (but always ſincere) according to the weight of the matter, and conſequence of the ſtrife.

Now comes the *luſory Lot* (for the underſtanding of which has been the foregoing diſcourſe of Lots in their general nature and diſtribution) 'Tis the Lot uſed for *ſport* or *gain* in play; and this either *ſimply*, or *mixt*; *ſimply* is, when the *iſſue* of the game is wholly put upon the Lot as in *Dice*, *Croſs and Pile*, *drawing Cuts*, *Huckle-bone*, &c. Mixt is, when there is *ſomthing of Art* added to the chance, as in *Cards and Tables*. In the *ſimple*, the *Queſtion* to be decided, is [*who ſhall have the ſtake?*] without more to do. This is accounted the *vileſt* and moſt pernicious ſort of *gaming*, there being barely the *Game* aimed at, and almoſt no exerciſe of Body or Mind therein; yea ſo far is it from the uſe of art or skill, that the *leaſt art therein* alters the nature of the game by taking away the Lot, and is by the Gameſters themſelves accounted a *cheat*. In the *mixt* Lot is another *Queſtion*, namely [*in what ſtate* or Condition *ſhall the player be*, that he may ſhew his skill?] I may add alſo a *preparatory Lot*, but not ſo much concerned in the Games; and the queſtions are [*who* ſhall be *together*? or *who ſhall begin* the play? *&c.*] Theſe two latter kinds, tho they are not ſo much blamed as the former, and are allowed by ſome grave Ca-

Caſuiſts, yet are alſo rejected by the *moſt* of ſober people, and beſt Authors, which I am acquainted with, who by no means will allow a luſorious Lot, and that ſo *ſacred* a thing (as they account it) ſhould be made a ſport of.

I know ſuch as plead for a poſſible lawful uſe of Lots in play, ſay, that there is no ſuch *ſacredneſs* in it; that the too common *abuſe*, and not the bare uſe of a luſory Lot, is blameable; that the nature of it is of thoſe indifferencies, which Chriſtian Liberty allows us to apply to any uſe they may be fit for; That there is indeed a *common* providence in them (as in all other things) but no *ſpecial* providence is appealed to; that the caſualty of Lot is fitteſt for matters of no moment; that ſuch meer caſualties may receive power to decide controverſies, or anſwer queſtions by the *conſent* of men; that the common uſe in all Ages and Nations ſhews it agreeable to the Light of Nature, *&c.*

On the other hand, the oppoſers of a luſory Lot ſay, That the very *Nature* of a Lot (and not only the abuſive *Circumſtances*) forbids it to be made luſory; that *ſacredneſs* cannot be ſeparated from it, but by profanation; that 'tis as an *Oath*, a kind of prayer, and as that invocates Gods *atteſting Preſence*, ſo *Lot does his deciding Providence.* The meer caſualty in man's application, anſwering the words

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of an Oath in mans *pronunciation*; these two, *Lot* and *Oath*, are not sanctified by applying them to a holy use (as Bread, Wine, and Water are in the Sacraments) but being *holy in their own Nature*, they are prophaned, when not solemnly used. Christian Liberty allows the use of Creatures, according to what they are made apt for; but appeals to God, or any other holy thing, were never made apt for play; no not the common acts whereby means of Communion with God are expressed; What an abomination would it be to any Christian man, to see a Pulpit, a Communion-Table, a Font exposed on a stage, the Gestures and Actions of Worship aped by the Players, a Dog fed or baptized after the manner of Sacramental Administration, tho never a word tending to Religion were spoken? A man indeed may recreate himself with Bread, or Wine, he may play with water, wood or stone, but not in *that manner*, as any of them are made apt *means for Communion* with God. Now in a Lot the meer casualty applyed for decision of a question is used after the *same manner* that God hath directed men to appeal to him by, as in that Prov. 18. 18. for ending or preventing strife; so for choice of an Apostle, settling the order of the Priests service, setting out the tenth Lamb, *&c.*

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That place which moſt plainly ſets forth the very nature of a Lot in general, will beſt clear the point before us: 'Tis the aformentioned, Pro. 26. 33. *The lot is caſt into the lap*, There's *mans part* appealing by *diſpoſing* the thing to meer Contingence, and *applying* it to a queſtion; *But the whole diſpoſing* (or Judgment) *thereof is of the Lord*; there's *Gods part*; 'tis ſpoken of Lot in the *common nature* thereof, *abſtracting* from *ſacred*, which were by Gods appointment, and *civil*, which being ſerious, are in ſome caſes by him permitted, and certainly (to my apprehenſion) abſolutely *denying Luſory*. Thus Lot is apt to a holy uſe in its own nature, and ſo not a matter of Indifference, But on the other hand, the meer caſualty is not apt to decide of it ſelf, without appeal to ſome higher power. Oh yes, (ſay ſome) by the *conſent* of men. But remember, the *ſerious* Lots before mentioned have the conſent of men, yet this conſent adds nothing to the *nature* of Lot, only the *uſe* thereof, the determination is expected from another power, after the conſent is paſt; and 'tis a ſtrange thing to conceive, how men acting by determinate judgment ſhould refer their matters to a thing that is wholly indeterminate, and has no Judgment at all; men can indeed put *ſignification* on the things caſually happening, as they pleaſe, when they are happned, (as to ſay, a *Siſe* ſhall win, and

the *Deuce* ſhall looſe.) But to give the chance power to determine, *which ſhall be*, is neither in the power of man to give, nor the meer chance receive. As for the *appeal to providence*, (which ſome deny) and the common, but not ſpecial providence, that they ſay is in it, The very nature of the Lot in its application to a queſtion ſeems ſufficiently to evince, that there is a *ſpecial reſpect* to providence, and that a more ſpecial one, than that whereby I lift up my hand. I do not ſay, that God always *exerciſes* a ſpecial providence in every Lot, for he is not at every Child, or fooliſh mans beck; as he does not atteſt in ſinful Oaths, ſo he does not decide in ſinful Lots; Nor do I ſay, that Players do always in their Lots diſtinctly reſpect or eye, ſuch a providence, no more than prophane Swearers think of God, whoſe name they mention; But I ſay, the *nature* of the thing it ſelf (like an *Oath*), reſpects the ſpecial preſence of God, what ever men are thinking. That a Lot is moſt fit for *trivial* matters is moſt falſe, for then, when God has appointed a Lot for deciſion of great, and weighty matters, he has not choſen the fitteſt means to make known his will by, but ſuch as were fitter for Boys play; which who will dare to ſay? The inſtances commonly alledged, the order of the Prieſt's ſervice, the ſetting out the tenth Lamb, the civil Lot in matters of no great value, or

where mans prudence has brought the diffe-rence to as ſmall as may be; theſe (as was ſaid before), are no great matters in *themſelves*, yet the *conſequence* of the conteſt, that might remain about them, might be very great both as to ſin and trouble. As to the *light of nature* pleaded, from the *common uſe* of all Ages and Nations, *&c.* I believe, upon due ſearch it will be found to be from the corrupt Bias, and darkneſs of nature, rather than the light thereof. Children play at croſs and pile, head and point, *&c.* and delight in it, before they have gotten any *evil habits*; But may not theſe be evil *diſpoſitions*, which (if Parents look not timely to it) will prove ſuch habits, as they'l have cauſe to mourn for? They may learn that, while they are Boys, which may undo them, when they are men. *Pagans* play with Lots, they do ſo in a moſt barbarous manner. The *Indians* 'tis ſaid, will at Hucklebone loſe *all* they have, and when their Goods are gone, they'l venture their *Wives* and *Children*; and a grave author ſays of the Ancient *Germans*, they would Dice away *themſelves* for ſlaves; and is this by the light of nature? No, no, there is ſomething elſe more manifeſt by the light of nature; Namely, that the Lot has in it τὸ θεῖον, ſomething Divine. For the *Pagans* have always thought *ſome Numen* or Deity, did direct their chance; this they called *For-*

tune, and placed it in Heaven; and do not our common Gamsters follow them herein? Do not they say when they play at Hazards, I'le *try my fortune*? So, I had bad fortune, or no luck, the fortune of the Die was against me, the Cards are against me, and put my hand out, *&c.* What, is it the painted Paper, or pointed Cube? No surely, 'tis the *director* of the chance, which they tacitly acknowledg; and what must this be? Either *God*, or good *Angels* or *Devil*. If *God*, then the cause is yield'd; if good *Angels*, 'tis yielded also, for they act only by Gods Commission; but indeed we read not, that they were ever appointed to such Ministry; If the *Devil* (as 'tis most likely) by Gods Permission; this they will be ashamed to own, and therefore the former they cannot deny. And thus much to shew, that lusory lot is *evil in it self.*

I thought not to enter so far into this controversie, being more concern'd with the *end* [*gain*] than with the *mean* [*Lot.*] 'Tis the *gain* that cheifly pollutes the sport, what ever be the *mean.* However, since an unwarrantable means, to an ungodly end, is sometimes joyned in Gaming, and this renders it the more ugly, and therefore the rather to be avoided; and since my design is to beat down the *Gaming-Humor*, whereof lusory

Lot

Lot is the greateſt nouriſher, I muſt take leave to ſay yet a little more thereto.

And firſt conſider, no ſports are ſo *apt to be abuſed* as Lot-Games, and that ſeveral ways. One is, that Men often break out into *curſing* and execrations of Gods Providence under the name of *ill Luck*. Another is, outragious *quarrels* with men, for that being often croſſed in their Expectation, their Paſſions are more vehemently ſtirred. Another, that they *know not when to end*; becauſe, when they are worſted, they have no more reaſon to deſpair of better ſucceſs even to the laſt, than they had at firſt; whereas in other Games, when men ſee themſelves maſtered by anothers better skill, they will ceaſe; but here is no end, till they come to the end of their ſtock; and hence it is, that when men once enter into them, they are uſually beſotted, and even faſcinated with them, until they are ruin'd by them. Conſider again, that luſory Lots being (at the beſt that can be pretended) but *indifferent*, they ought to be forborn, rather than give *offence*; now this they commonly do, both to *good* and *bad*, to the one of *grief*, to the other of *ſtumbling* and *hardning*. Hence it is, that the generality of ſuch as fear and reverence God, and warily conſider their own actions, do at leaſt *prudently*, if not *piouſly* abſtain wholly from, and avoid them. Nor is it a matter of ſmall conſideration

to thoſe, who value their repute, that a mans credit is commonly blaſted by a frequent uſe of Lot-ſports; for they are ſo eminently employ'd in Gaming, that the contemptible name of *Gamſters* and *Gaming houſes*, do ordinarily take their Denomination from them. Laſtly, ſeeing 'tis ſo *diſputable* a point, and by the goodneſs of God there are *unqueſtionable Recreations* enough; Why ſhould men meddle with that, which hath (at leaſt) the *appearance* of evil? Diverſions there are *enough* in *unqueſtionable* ways. I can ſay in in truth, I have not played with any Lot, (to the beſt of my remembrace) above this thirty Years, and yet never wanted an hours Recreation, when I had leaſure and liſt thereunto. That it has the *appearance of evil*, is manifeſt by the many *Laws*, *Canonical*, *Civil*, and *Municipal*, that are againſt it. You ſee before 'tis *diſputable* amongſt the learned, and therefore may well be *doubtful* to others; and then the Rule is, *in doubtfuls men ought to deſiſt.* Some perhaps may make this an *excuſe* to perſiſt, and ſay Mr. *Gattaker*, whom you'l acknowledg a learned and pious man, writ for the *lawfulneſs* of the *luſory Lot*; he knew as well what was right, as you; 'tis not therefore as bad as you would make it, and by conſequence we may ſafely uſe it.

I an-

I anſwer, 'Tis not ſafe practiſing upon *another mans knowledg*, unleſs your ſelf be well informed and ſatisfied by his Reaſons. I might oppoſe to Mr. *G.* Mr. *Fenner*, Mr. *Travers*, Mr. *Cartwright*, Mr. *Perkins*, Mr. *Eaſty*, *Peter Martyr*, *Bahingtons*, *Balmford*, *Aneſius*, *Voetius*, and others; who writ both before and after Mr. *G.* ſome againſt the *pure* Lot, ſome againſt the *mixt* alſo. I might alſo ſay, Mr. *G.* was a *Young man*, when he write his Book of Lots, *Librorum primitias* as he calls it in his Dedication; and had he foreknown the Anſwers, Replies, and Rejoynders, this part of it would have occaſioned, 'tis probable he would have paſſed it over, and (if my memory fail me not) I have heard, that himſelf has declared as much to ſome intimately acquainted with him. But I ſhall rather (ſtill owning the worth and repute of Mr. *G.*) refer ye to him, in *other things*, if his credit be ſo great with you, and ſeeing you appeal to Mr. *G.* to him ſhall you go.

Mr. *G.* profeſſes, he never intended to animate *Gamſters*, by what he writ about Lots. He lays down *Rules* for thoſe, and all other Recreations, which I am ſure our common Gamſters do little regard; as in his Book of Lots. *P.* 236. and onwards, he ſays, 'They

'must always be used *ſoberly*, *ſeaſonably*, *ingeniouſly*, *inoffenſively*, *prudently*, and *religiouſly*, on all which heads he enlarges; I 'ſhall only give you ſome brief Notes thereof.

1. 'By *ſoberly*, he means *moderately* in 'the *meaſure* and *manner*; the *meaſure* is of '*time and expence*; of *time* he ſays, ſome men 'ſpend day and night in gaming; eſpecially, 'at the uſual ſolemnity of our *Saviour's Nativity*, carrying themſelves (*p.* 238) in that 'leud and diſſolute manner, that if a ſtranger 'ſhould come among them, not knowing what 'Religion they were of, he would rather 'gueſs them to be worſhippers of *Bacchus*, (the 'revelling and drunken God,) or of *Saturn* '(the rifling and gaming God,) than the 'ſervants of *Jeſus Chriſt*, the preacher and 'practiſer of ſobriety and temperance; play 'muſt be but as *ſauce*, not *meat*. As to *money*, that nothing be hazarded, but what 'may well be ſpared. And as to *manner*, without 'all vehemence or paſſion. *Sports muſt be uſed 'ſportingly*.

2. '*Seaſonably*, not when we ſhould be about neceſſary duty, for the good of our 'ſelves, or families; or about the worſhip of 'God, as on the Sabbath days, (which, he ſays, 'Papiſts commonly do.) It ſhould be only that 'time, which we have free from ſerious, and 'religious affairs. 3. *In.*

3. '*Ingenuously*, *freely* and *liberally*, not 'with any greedy desire of Lucre; *play* must 'be for *pleasure*, not *profit*. *Recreation is no* 'trade or course of life to live by; 'tis to *prey* 'upon, not to play with, if we design gain 'from any man: 'Tis to *alter the nature* of 'things, to make a Trade and Traffick of di-'sport and pastime, to make the *Lusory* a *se-'rious*, yea a *sad* Lot (as it often falleth out.) 'See the example of him that hanged him-'self in *Trinity Colledg* Hall, where he had lost 'his money at Game the night before (in *Tra-'vers on* Pſ. 111.) *Ita hæ Nugæ ſeria ducunt* 'in *Mala*. Hor.

4. '*Inoffenſively*. If (as the Apoſtle) in 'eating and drinking (matters of more ne-'ceſſity) much rather ſhould we in Play. 'Men ought not therein to offend *Superiors*, 'Magiſtrate, Miniſter, Parent, Maſter; nor '*equals*, to *grieve* or *cauſe to fall*. 'Tis unlawful 'to play needleſly before or with ſuch men 'as hold theſe games unlawful and are likely 'to be offended. We ought warily to keep 'our *credit* good with men, as our conſcience 'clear to God.

5. '*Prudently*, In reſpect to our *ſelves*, a-'voiding ſuch Games as either may be, or we 'have found to be *occaſions of ſin* to us; as 'what is apt to ſtir our own, or anothers 'paſſions with whom we play.

6. '*Re-*

6. 'Religiouſly and *Reverently*, not excluding Gods *Preſence* in our Play; but not 'daring to call in Gods *Providence* to help our 'Play, as ſome prophanely do. Theſe are Mr. 'G. *his Rules*; nor is he alone in theſe ſentiments, for he quotes for confirmation of 'them, *King James*, *Biſhop King*, *Fenner*, *Eaſly*, and other good Authors. Yea, in the point of *Offence* he cites many Scriptures, and from them all draws this pathetical Exhortation. Therefore where thou findeſt thy liberty doth, or may in likelihood offend, 'there for thine *own* ſake, for thy *Brothers* ſake, 'for his *weakneſs* ſake, for *Chriſt thy ſaviours* 'ſake, forbear; hold thy faith within thy 'ſelf, keep thy knowledg to thy ſelf, and ſay 'with the Apoſtle, *If cards or tables offend 'my brother, I will never play at them, while 'the world ſtandeth, that I may not offend him.*

Now what ſay you to Mr. *T. G.*? Will you yield your ſelves to be *directed*, as well as claim to be *allowed* by him? Elſe never plead his Authority for your practiſe.

He concludes his Diſcourſe of thoſe Luſory Lots with this Remarkable Paſſage (p. 266.) 'I could wiſh in this caſe, as the Apoſtle doth 'in ſome other, *That every one were affected 'in this point as my ſelf*; That albeit *in Judgment* they be rightly informed of their lawfulneſs, yet in *godly diſcretion* they would rather

'rather abandon them, and forbear the uſe, 'conſidering the too too common, and ordi-'nary abuſe of them; and that many it may 'be, among whom they live, may remain 'unreſolved and unſatisfied in the lawfulneſs 'of them. Thus far this Learned and Pious man; with theſe his laſt mentioned words I ſhall alſo conclude this part; only with this remark, That hereby we may clearly ſee, that Mr. *Gataker* handled this matter as a *Theoretical* School point, and not as a *practical* Direction of Life; ſeeing he would neither do it himſelf, nor have any others. And ſo much for the *ſecond mean* of Gaming. *Lot.*

3. The laſt mean mentioned of Sport and Gain in Gaming is *Wager*: 'Tis called *contractus ſponſionis*, a Contract of promiſing; and is commonly uſed, when there is ſome conteſt about the Truth of a Propoſition, concerning ſomething that *is*, or *is not* in being already; or *will*, or *will not* be hereafter; both parties agreeing, that he who holds the truth, ſhall have a reward, and the other that aſſerted the falſhood, ſhall be mulcted.

The thing in it ſelf is not abſolutely unlawful or unjuſt: and may ſometimes be of uſe, *to repreſs a fooliſh confidence.* Alſo, where the engagement is only on *one hand*, whereby a man obliges himſelf to do a thing under a penalty; for here it may be of uſe, to ſtir up

a

a laudable induſtry; provided ſuch obligation, wager, or agreement, be not to any matter that is *ſinful*, (as who ſhall *Drink* moſt; who ſhall play a *Laſcivious* prank, or offer an *injurious abuſe*, &c.) provided alſo that it be not to the *notable loſs* or *hazard* of any man, unleſs it does conduce to a greater publick good, (which cautions are ſeldom obſerved in common Wagers), for in ſuch caſes the Wager becomes ſinful, and is to be altogether avoided.

Of this evil nature are the *Betts* commonly annext to Gaming, and growing into the very nature thereof: This laying of *Betts* is either by ſome of the *Players* themſelves, or by ſome *ſtanders by*. If a *player* wagers, 'tis a ſign that he is rather a *Gameſter* than a *player*, for that he is willing to have more put to the Hazard, than ſome of the Fellow Players who are more diſcreet and moderate, will adventure in the ſtake: but if the *Betters* be byſtanders, they are, be ſure, more *deeply tinged* with Gaming; for that their winning and loſing is moſtly abſtracted from the Sport, which they ſeem not ſo much to value, ſo they may but put money to the Hazard.

Both are bad, but this *latter the worſt* of the two; as having Gain for its main end, the chief eſſential of a *vicious Gameſter*. In a word, whether in play, or out of play, he that is much addicted

addicted on all occaſions, to be Betting and laying Wagers, is either already a Gameſter, or fairly enclined thereunto; and the action it ſelf in general, may well paſs under the character which was once given it by a witty man. [*Wagers are fools Arguments.*]

Out of theſe two *Lot* and *Wager*, reſults (as a compound) the *Gaming Lottery*, about which (ſays Mr *G.* p. 124.) 'The Civil Lawyers, and 'others are divided; this and ſuch like, Mr. 'Perkins of *Witycraft*, brings within the com-'paſs of unlawful Games, as indeed (ſays Mr. *G.*) 'the moſt of them are little better; uſed moſt-'ly to help and relieve either baſe ſpend thrifts, 'or beggarly Bankrupts. *Ameſius* (in his caſes,) ſays of them, *Eo modo poſſint forſan Inſtitui ut eſſent licita*; They might perhaps be ordered ſo, as to be lawful; as if there be need of contribution to ſome pious uſe, and to avoid Inconveniencies it were permitted to the Lot, who ſhould contribute; mean while, thoſe that caſt the Lot, muſt not do it illiberally, it muſt be without deſire to gain, only deſign to contribute to the uſe. But (ſaith he) as they are commonly uſed, they are unlawful, being compoſed with fallacy and deceit for private gain, and yielding occaſion for many evils. In this former ſenſe of *Ameſius*, 'tis probable, *Magiſtrates* do ſometimes grant Licences for them; 'tis not to be ſuppoſed they ever intended to have the people

people cheated, or to have them nouriſhed up in a *Gaming humor*. Thoſe that ſue for Licenſes under ſpecious pretences, (of planting a Colony, relieving Indigents, *&c.*) may perhaps uſe plauſible ſuggeſtions; as, That there is a looſe ſort of Gameſters, from whom never any thing will be drawn for a good uſe, or publick ſervice, unleſs they be met in their own way, and ſomething ſuitable to their humor be propoſed. Now, whether they deal ſincerely or no, I know not; but this is manifeſt, That Royal Bounty and Charity is often abuſed to the peoples Damage. Such an inſtance is in *Brief gatherers*, I mean thoſe who make a Trade of it: The deſign in the Grantee is noble and great, but the ſordid abuſe of it is ſometimes egregious. I once lived near a man who made it his buſineſs to purchaſe Briefs, and then go about the Country to gather them; he was a notable Thief, for which he came at laſt to the Gallows; however in the mean time, before he was fully diſcovered, his Briefs were his Protection to ſtrake the Countrey, and view advantages for his Robberies. We that live at the lower end of the World, and feel the Inconvenience of theſe things, may I hope without offence, humbly crave leave to repreſent our Grievances, not without good hope of a redreſs. Mean while, if people would conſider, That mens very *procuring of a Licenſe*, imports

ports a *profit* to themſelves, they might eaſily infer 'twould be *a loſs* to others (of which Sir, you may, if you pleaſe, make one; if not, pray ſtand aſide, and make Room for thoſe that will). And having this fair warning before hand, *Si populus decipi vult, decipiatur.* The thing which I diſapprove is this (not meddling with any thing that has publick allowance, which I underſtand not.) 'tis a *Wager upon a Lot at very great odds*; a crafty device, whereby ſilly people have their eyes dazled with the ſhining of ſlight Plate, gilt Looking-glaſſes, and ſuch other Toys; and by theſe Baits fairly ſet forth before them, have their fancies and hopes fill'd with Golden Mountains; and ſo are incited to throw away ſome ſmall parcels of their money, in expectation of far greater advantage; in the mean while, he that keeps the Lottery, is almoſt ſure to become the Gainer; for the Odds of the Wager may perhaps be *Twenty to One*, when there is ſcarce *Four to One* difference. As for inſtance; Suppoſe *one* ſhilling be put to the Hazard, and the *premium* or prizes, (one with another) be valued at *four ſhillings*; here the Lotterer wages his *four ſhillings* to your *one ſhilling* that you ſhall not win. On the other hand, ſuppoſe there are *twenty* blanks to *one* ſignificant; then the Adventurer (as he is called,) wages *twenty* to *one* that he *ſhall win.*

The

The Compoſition of theſe two Wagers makes one, that is 20, to 4, (or 5, to 1,) when indeed there is *no difference* in the *knowledg* of either, (what ever be in the confidence) unto which of the two the Lot-guiding ſpirit for the preſent will be moſt courteous; only be ſure upon the ſquare, 'tis 5, to 1, that the one gains, and the other loſes. Whether thoſe be the exact proportions of ſuch *Lotteries*, I know not, neither care to know; being without it well enough aſſured, that they are contrived to be ſafe on the Lottereis part, and hazardous on the others; or elſe, ſurely the Lotterers would not follow the trade. And this methink ſhould ſufficiently warn men, that they meddle not with this ſort of gaming.

Another Lot and wager Game is *riſling*, when a thing is bought with a common ſtock, and then expoſed for the Lot to decide, who ſhall have it, as, ſuppoſe five men buy a thing for five ſhillings, and each man pay one ſhilling. Here the Wager is 1 to 4, that he *ſhall* have it; and 4 to 1, that he *ſhall not*. The *balance* in this hangs *equal* as to the adventure; only the *deſire of gain* by play, and *trifling with the Lot*, bring it under the vitious gaming.

En-

Enſurance, buying a *Fiſhers draught*, and ſome other ways of Trading, when men proceed in them more upon bold adventure, and trying fortune or chance, than prudent conſideration of all circumſtances, are little different from a gaming-Wager, and therefore to be avoided by prudent, and conſidering men.

And thus much for the Explication of the *Gaming-Humor*, which chiefly conſiſts in *hazarding to Loſe*, with *deſires* and *hope to Gain*. We ſhall now endeavour to ſhew the *Inordinacy* thereof. In order thereunto we ſhall lay down ſome things to be granted, and ſome things to be denyed.

To be *Granted* are.

1. That 'tis lawful for a man to uſe his mony, or moneys-worth, for procuring his *Recreation*; becauſe Recreation in Time, Place, and Meaſure, with other due circumſtances, may be as neceſſary or convenient for him, as Food and Rayment, and may be as honeſtly ſought after. Now what has a man Money, or any good thing for, but to uſe either in *kind*, if the nature of the thing be ſuch; or with its *value* to procure any other good thing, if it be Honeſt, Convenient, or Neceſſary?

2. It may be alſo granted, that the uſe of Money for the end mentioned, Recreation; may be either *Expence* for the convenient Utenſils of play; or a moderate *Depoſitum* (or ſtake) *ſometimes*, where the party does *need to be quickned*, or more engaged herein. As ſuppoſe the party that needs Exerciſe, be *Aged*, *Melancholy*, too *Thoughtful*, or *Involv'd in buſineſs*; ſuch are not apt to be ſo much concern'd in their play, as is convenient for them. 'Tis not therefore always, or abſolutely ſinful, to play with the hazard or expence of money.

Yet on the other hand it muſt be *denyed*,

1. That *playing for money* is ever lawful; that is, to make the *Gain the end* of the Play. It perverts the order and nature of things ſo to do; it deſtroys the neceſſary Diſtinction between *Work* and *Play*; it croſſes the Ordination of God, diſcovered in Scripture, who every where (that I can obſerve) aſſigns profit to be the product and fruit of *Labour*. *In all labour there is profit*, Prov. 14. 23. *He gathereth by labour*, Ch. 13. 11. *The hand of the diligent maketh rich*, Ch. 10. 24. *Let him labour, working with his hands the thing that is good, that he may have*, &c. Eph. 4. 28. and many more places of this kind might be alledged.

2. I

2, I deny that any man can play *for gain* in *faith*, and therefore not without ſin; The former propoſition is manifeſt, becauſe faith muſt have a *Promiſe* for 'its foundation; But play has no *promiſe* of *profit*, nor increaſe, that I know of; all are given to labour, and induſtry (as is before n ted.) *For a man to eat and drink, and make his Soul enjoy the good of his labour* (not play) *this alſo I ſaw, that it was from the hand of God.* Eccleſ. 2. 24. But from whoſe hand the gamſter thrives, let him enquire; perhaps upon due ſearch he will find, that the *hand of* Satan *is in all this*, To cheriſh his corrupt inclinations, to debauch his conſcience from the fear and awe of God, and to make him Atheiſticall and Heatheniſh, in admiring *Fortune* as the giver of his good.

The latter propoſition is as manifeſt from Rom. 14 23. *Whatſoever is not of Faith, is Sin.* A general propoſition applicable to *all caſes*, and not to be reſtrained to the particulars of Meats, and the worſhip of God there mentioned: For, whatſoever a man does, in what kind ſoever, he muſt take care, and make conſcience therein, ſo as being in the way of his duty, he may have ground to believe, that what he does is well pleaſing to God, and that he may therein expect his

bleſſing: *This only* is to *do a thing in faith.* And thus a man, after a tireſom induſtry, may recreate himſelf, or *play in faith*, expecting Gods bleſſing thereon, for attaining its *proper* end. But in the way of Gaming, and the gains thereof, a *Curſe* rather than a bleſſing may be expected, if I rightly underſtand that place, Pro. 13. 11. *Wealth gotten by vanity ſhall be diminiſhed; but he that gathereth by labour, ſhall increaſe.* If any thing deſerves the name of *Vanity*, I think *Gaming* does, when men from it do *unwarrantably expect a profit.*

3. 'Tis denied, that *young ones* (of all others) have any *need*, *power*, *authority*, or the leaſt ſhew of *convenience*, to warrant them in putting Money, or Moneys worth, to hazard in their play; but many and manifeſt motives to the contrary. For,

1. The *vehemence* and *activity* of their *paſſions* are commonly too great of themſelves, ſo as they need not the *ſtake* or *Wager* to excite them. Indeed the dull Souls before-mentioned, the over-worn with buſineſs, and too-much involved in it, may ſometimes (as is before noted) uſe this hazard, to avocate their minds: But youth needs no avocation from buſineſs; 'tis work enough for them to keep their minds thereunto. 2. Young

2. Young ones *under age* have not that *propriety* in Money, as to Lay it out, or put it to hazard, otherwiſe than as they are directed. Men give their Children Money, as God gives all good things to men; not to loſe his *own propriety* therein; 'tis *his* Corn, *his* Wine, *his* Wool, &c. both *after*, as well as *before* he beſtows them on us; he gives them not, that men ſhould ſpend them as they liſt; but according *to rule*, and ſo as they muſt be accountable for them. So prudent Parents, or Guardians, put Money into the hands of youth, perhaps to *try* and *diſcover* their inclinations, But never by expreſs order, or any reaſonable preſumptive conceſſion, to ſpend it in any evil courſe, to learn thereby to Game, and play it away; and where this is done without ſuch permiſſion, 'tis a kind of *Robbing Father* and *Mother*, contrary to *Pro.* 28. 24. The reaſon is, becauſe herein they embezle the parents propriety without their conſent. And ſo there is *injuſtice* in the caſe.

3. Again, Youth has not the *diſcretion* to conſider the *value of Money*. They neither can *Earn it themſelves*, nor conſider with what *difficulty others do*. That may be gotten by hard labour, and ſollicitous care, which they unadviſedly ſpend, and careleſly put to hazard. 'Tis a great incongruity, that play

ſhould waſt what induſtry has wrought for. They neither know what Mony coſts, nor what it can procure. They conſider not, how uſeful, and helpful that Money might be to others that are indigent perſons, who can hardly eat Bread by the ſweat of their brows; ſo that hereupon grows a contempt of the poor, and a hardneſs of heart towards thoſe that are in diſtreſs. Tell a young Gallant in the fluſter of his Gaming, how ſad it is with the now perſecuted *French Proteſtants*, that have fled for their Religion and lives, and loſt their eſtates; how unable they are to ſet upon any employment for want of ſtocks to begin with.

Tell him farther, that ſo much as is ſometimes ſtaked or betted at once, at leaſt ſo much as is more commonly won and loſt at a ſitting, would ſet up one or more of ſuch diſtreſſed Families in an honeſt employment, which might afford them a comfortable maintenance; bid him conſider Gods Poor; bid him think of his own *Country labourers*, their great pains for a poor maintenance, their ſorry Cottage, mean habits, rennileſs purſes, and hard fare; and ſay that they provide for him the fatteſt Dainties, and the fineſt of the Wheat to feed on; That the contemptible Clown is of the ſame Clay with himſelf, and that there is no diff rence be-

betwixt them, but that which Gods holy Providence hath made, *&c.* Tell him theſe or ſuch like things that might move him to Compaſſion, and what will his Anſwer be, but Tuſh, what care I; let them go as they are; I have other employment for my money? *&c.* This ugly hard-heartedneſs is bad in all, but worſe in thoſe who ſetenderneſs of nature, and Genteile Education ſhould render them more compaſſionate.

4. Youth is in the way of *forming habits* which will influence all their future Lives; Boys play, is mens earneſt; ſmall matters may begin what greater may unhappily end. As a young Thief may begin with ſtealing Farthings, and after by Degrees grow on to the greateſt outrage; ſo the young Gameſter may cover, lurch, Quarrel about a ſmall ſtake; may laviſh, hector, and adventure in pence, till at laſt by this means the *gaming* humor be rooted in him, and then Crowns, Angels, Pounds, (when they come to hand) are no more valued; yea, their whole Eſtates, how great ſoever, are of no more conſideration than the Childrens Hop-ſtones. If the *Lads cannot*, I hope the *Parents* will conſider how they indulge Pins and Poynts, to lead the way, that Lands and Tenements may not follow after.

Add to this, that Gaming in Youth *ſpoils their Temper* for Converſe; 'twill render them ſo peeviſh, croſs, quarrelſom, deceitful, and ſuch other untoward Diſpoſitions will it beget, that no man with comfort can have to do with them; for (as is before noted) Gaming does naturally conduce to *exalt all the paſſions* above the due Decorum; a thing that is very uncouth for Society.

5. Youth does little conſider the *value of their time*, becauſe they are apt to promiſe themſelves a *long life yet to come*, whereas, alas! one future moment is more than they can reaſonably pretend to: Now as all play and ſport is a *paſtime*, and is apt to beguile us by its pleaſure; ſo none comes nigh to Gaming in this reſpect. Some exerciſes which men call play, are very tedious waſters of Time; *Cheſs* has an ill Character for this, (beſides that it is rather a *tireſom ſtudy*, than a *cheerful ſport*) worſe are *Lot games* (as is before noted). But worſt of all is any Play whatſoever, when Gaming for money is exerciſed therein. Play for money does always draw on Game after Game, even to unſeaſonable hours of the night, as well as moſt hours of the day. The Winner cares not how long he plays while his hand is in, and the others ſtock ſhall bear his charges; The Loſer alſo (ſtill hoping for better luck)

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is loth to give over, and go away by the loſs.

6. And laſtly (not to mention more) Youth is in greateſt danger of *bad Company* and *Acquaintance*; and where can they have worſe than the Gaming Humor leads to? At Gaming Places you may meet thoſe who will rather pad than want for a ſtock to game with; hence the many Robberies near Gaming, Revelling and idle times, which all men hear of, and ſome do feel to their loſs; yea, 'tis hardly ſeen, that there is a *vitious Perſon* in any kind whatſoever, but he hath *this* commonly added to the Reſt, that he is a *Gameſter*. In thoſe very bad men, 'tis the uſual Method of Inſinuation, to invite to play a game, and paſs an hour. Dice, Cards, and Tables, in Gaming-Ordinaries are at hand, and cuſtom hath made it familiar to play with any, tho never ſeen before. Here the Acquaintance begins; and where it will end, God knows; but the fooliſh young man doth not conſider it. And thus much of *youngſters gaming*.

4. It is denied, That young or old may put their money to hazard by *play with offence*. Here I muſt refer you back to what is ſaid of the *luſory ſlot* in this reſpect, and what Mr. G. ſays of play in the General. Only I ſhall now add, that great occaſion

ſion of Offence is given by Money-Gaming, both in *old* and *young*.

When *Elder* Perſons, who ſhould have more diſcretion; when Magiſtrates, or Miniſters, or other exemplary Perſons, ſhall upon publick Bowling-Greens be ſeen and obſerved, betting, ſtaking and wagering, beyond the meaſure needful and before allowed; Oh, how does it *encourage their inferiors* to be engaging in the like unwarrantable practiſe? How often do *young ones* when they are *rebuked*, alledg for excuſe the example of graver Perſons? Thus comes the offence of *ſtumbling* to weaker Perſons, who may hereby fall (perhaps) to their Ruin. Hereupon follows the offence of *grief*; eſpecially to Parents, Maſters, Guardians and Tutors, that ſuch evil example ſhould thus be given, and their Charge be thereby miſled. Thus *at home*; and as for people *abroad*, they generally look upon young perſons with *expectation* how they will prove, when if they find them inclined to gaming, they preſently entertain bad thoughts of them; ſo early is their repute blaſted in the bud, and their good name is gone ere they have any great name in the world.

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5. 'Tis denied, That any ſhould play *for more* than what they are ready and willing, *ſo often* to impart to *others neceſſities*; elſe it may be charged on their conſciences, that they mind more their own pleaſure, than *the Afflictions of Joſeph* (Amos 6. 6.) for that they were ready to expend much more that way than this. King *James* in his Βασιλικὸν Δῶρον adviſes his Son, to *play only for recreation, and reſolve to hazard the loſs of all that ye play*; for that *cauſe play no more than you care to caſt among pages.*

If any, having a plentiful Eſtate, ſhould alledg, They can well ſpare what they adventure at Play; I ſay, It were moſt Prudent and Pious to ſtoop the brim of their overflowing-Cup toward that ſide as may be ſome way ſerviceable to both God and Man; as might give Drink to the thirſty Soul; *That their abundance might be a ſupply to the others want*, according to the counſel of the Holy Ghoſt (2 *Cor.* 8. 14.) and conſequently glorifie God (as *Chap.* 9. 11.) *being enriched to all bountifulneſs, which cauſeth through* the Relieved, *thanksgiving* to God. But, alas! It is a matter of ſad conſideration, That they who *ſpend moſt* on their *Luſts*, and (particularly) are moſt large in their Gaming, are generally *moſt penurious* when a

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due object of Charity is preſented. I ſay, [a *due object*,] for they may be laviſh enough in a prodigal humor, upon Paraſites, and leud Raſcals that hang about them; when both their Hearts and Hands are ſhut faſt, where God calls for their Munificence.

Now, to *diſſuade* from this wicked impertinence, I ſhall conclude the preſent Diſcourſe, with propoſing to Conſideration what may be gathered from the above-ſaid particulars concerning the inordinacy of Affections that is ingredient to the *Gaming-humor*.

'Tis a thing *compounded of contradictions* and abſurdities; prodigality and covetouſneſs do here kiſs each other; Laviſhneſs in the *Adventure*, yet ſordid Greedineſs in the *hopes of Gain*. 'Tis notable Sagacity, yet great Idleneſs; much Art, and much Folly; *Ars iners*, may be better applied to it, than to any thing that I do know. But true Art is long, and Life is ſhort; Time is precious, and Money may be put to better uſe.

Therefore I would adviſe all, that will take counſel, That they put and keep every thing in its *right channel*. Let Play be Play, and Work be Work; either Play for recreation only, in order to buſineſs (its

proper

proper end) or let it alone; for otherwiſe 'tis good for nothing, but to waſte Time. Let buſineſs only aim at Gain; ſo is the order of Nature and Gods Ordination (as is before Noted). To let Play encroach upon the end of Labour, is to caſt a ſcorn upon that threat of God, *In the ſweat of thy face ſhalt thou eat bread, until thou return unto the ground,* (Gen. 3. 19.) Tho you ſee many extravagant in the Gaming-vanity, yet *follow not a multitude to do evil,* (Exod. 23. 2.) Are thoſe many, of the *better ſort* of Men? Are they the beſt Moraliſts you know? Is it the *common* practice of the *generality* of thoſe that fear God, and conſider their ways? Think of *the way of good men* commended to our imitation, (*Prov.* 2. 20.) yea, rather think of the greateſt and *beſt example*, our *Bleſſed Saviour*, who was wont to put Money to *better uſes*. We read of Money procured by a Miracle to *pay Tribute* to avoid *offence*, tho nothing was due; But our Gameſters, by abuſe of their Money, care not if they offend either God or man: Theſe drive a Trade which pays neither Tax nor Toll, Exciſe nor Cuſtom, and is no way uſeful to either King or Country. Our Saviour had in his Society a Bag kept to *Relieve the Poor*, and buy Neceſſaries: And after him, his Diſciples were willing to impart what they

they had to the Poor, that begged Alms; *ſilver and gold have I none*, (elſe would I give it thee) *but ſuch as I have, give I unto thee*, (Act. 3. 6.) What would a Gameſter ſay? Silver I have by heaps, and Gold by handfuls, but not one Mite for the Temple-Treaſury. Our Lord's ſtock was ſmall in this World; but there is not the leaſt hint, that either he, or his, uſed Gaming to increaſe it. When *Tully* proſecuted *Cataline* and his Complices, he chargeth them with Gaming, *Aleatores, adulteri, impuri, impudicique omnes*: And when he would ſpit fire in *Anthonies* face, he laieth to his charge, *That he was a Dicer himſelf, and his Houſe a common receptacle of ſuch.* So certainly the *Phariſees*, who from Chriſts innocent ſociableneſs, and moderate refreſhment, took occaſion to reproach him as a *wine-bibber and a glutton*, would doubtleſs have called him *Gamſter* too, if the leaſt pretence could have been had to faſten it upon him. Now *he that ſaith he abideth in him, ought to walk even as he walked*, (1 John 2. 6.) ought to *act* like him, in what he is *imitable*; and *forbear*, like him, every thing that is *evil*, or hath the *appearance* thereof. This is another kind of Argument than that weak one, [we read not that he laught, *ergo* we muſt not:] which I could fully clear; but that I love not to write long Books, and

Gamſters

Gamſters care as little to read them. In a word: think of the great *Account* we muſt render of all our Talents (particularly of *Time* and *Money*) to the Soveraign Lord and Judg of all. Will it not ſound well then to ſay, I often wanted time for ſecret Prayer, and as often found time for Gaming, even from Noon to midnight? My worldly buſineſs have frequently hindred my Devotions; but I ordered it ſo, they ſhould never interrupt my Sports. Such a Day I denied Pence to thy diſtreſſed Saints; and the ſame Day among Rufflers adventured Shillings or Pounds to ſatisfy the *Gaming-humor.*

But if theſe glorious conſiderations do dazle your Bat-like Eyes, ſo as (I fear) you cannot look towards them; do but look a while on *Temporary* things, and ſee the folly of this project to *Thrive by.* Cannot the Gamſters obſerve, That the *God of this World* has a running Caſh, a *Gaming-ſtock* in motion? And how he *Balances gain and loſs* only to uphold the Trade? Many have Sold their Inheritances, (*one* fooliſh *ſinner deſtroyeth much good*, Eccl. 9. 18.) But who ever Purchaſed an Eſtate by Gaming? The ſubtile Fiend is like the *Butler*'s-*Box*, whoever loſes, he wins: he gets mens *Eſtates* to be added

ded to his ſtock; he gets mens *Time*; and (which is worſt) he gets better hold of mens Souls, and wreſts out of them all manner of Conſcience that ſhould any way deter them from the vileſt wickedneſs. Have you never heard (what was before noted), That Robbings and Burglaries are moſt frequent towards the time of *Bacchanals* and *Saturnals*, when Gaming Widgeons and Wood-cocks come moſt in ſeaſon? And why is it, but that the Bullies may be furniſhed with a Trading-ſtock, in hope of conſiderable Gains? But, alas! after the time is over, they muſt to their old Padding-Trade again, even to repair their Loſſes.

Well: but you will ſay, Then ſurely ſome do get, and give over Gaming to prevent their Loſs again; ſome Purchaſe Eſtates, and ſo draw out of the *Devils ſtock* (as you will have it call'd,) or elſe, that Stock would exceed all Bounds: The greateſt part of the Sale-mony of ſo many *Eſtates*, and the *Prey* of ſo many *Robberies*, running ſtill into it; beſides a conſiderable ſum by *Apprentices cheating* their Maſters; and other by-ways: Surely it muſt exceſſively encreaſe, and even tranſcend a Kings Revenue.

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I Anſwer,

It would ſo indeed, had not the Great Maſter thereof ſome other Outlets for what is ſuperfluous; What the Gaming-Houſe leaves, the Tap-Houſe, Tavern, and Whore-Houſe receives: for Gameſters ſeldom want *other expenſive Vices.* And (according to that ſaying of ſome) *what is gotten over the Devils back, is commonly ſpent under his belly:* And therefore, tho the incomes be great, yet the out-goings being anſwerable thereto, the Gaming-ſtock is no farther encreaſed, than Satan ſees fit to carry on the buſineſs.

But perhaps our dull-ey'd Gameſter cannot ſee Reaſon in this neither. What ſhall I ſay farther? If you cannot behold either *God* or *Devil*, will you pleaſe a while to turn your Eye upon *Men*, and conſider, how low your *Reputation* runs with them, tho your Gains by Gaming are very great. In all other ways of getting Riches, mens *Credit encreaſes*, as their *Eſtates do*; but here 'tis *quite otherwiſe*: for let a Gamſter get this Day a Thouſand Pounds, yet no Prudent man (that knows it) will truſt him for a Groat; for ere the next Morrow, it is as probable he may be as many Pounds worſe than no-

thing. But, alas! too often a *Credit is gotten before* this vile humor is *diſcovered*, whereby many an honeſt man goes Mourning by the loſs: Hence grievous complaints of ſome, That they cannot carry on their honeſt Trades, for that their Money is gotten into Huckſters hands: Such, upon inqueſt, perhaps may find out their *Debtors* in *Alſatia*, a Priſon, a Sanctuary under Protection; but they ſhall find their *Money*, I know not *where*, nor *when*. One Story I have Reaſon to remember, of a young man that carried himſelf very Civilly, and made a fair Profeſſion of ſerious Religion; he thereby got Friends, and by their Credit, a Stock to ſet up a gainful Trade: But he proved after, a *ſecret Gamſter*, (for any hole will ſuit a Deed of Darkneſs:) and that *Civil Gun-Powder* (as one calls it) ſuddenly blew up the Man, and his Houſe, and left all his Friends in the lurch; *I my ſelf* Paid about 200 *l.* of his Debts, which I had never done, had my Prudent Father before-hand diſcerned the leaſt appearance of the *Gaming-humor. Game is a Gulph* that ſwallows All, and is never ſatisfied: Whoring and Drunkenneſs may have their fill; but Gaming never: It may well be reckon'd among the *Horſe-leech Daughters, that cry, Give, give; and ſay not, It is enough.*

I know

I know men pretend to be able to *govern themselves*: But how shall that be? Shall it be by *Grace*? I fear there are but few *gracious Gamsters*: Besides, if any be guided by Grace, it is according to the Rule of *Gods Word*: but that is *against them*, if the Scriptures before-mentioned be pertinently applied; No, no, such Scriptures they consider not, or cast behind their backs: Now if they throw by their Rule, no wonder if they draw crooked Lines. If men do but enter into *Gaming-ground*, they go out of Gods Camp, and from under his Protection; they enter into Satans Tents: and 'tis not to be expected, but he should unreasonably and unmercifully drive them. So that *Grace* will not help them; and they must stand on their own Legs.

How then? Shall it be by *Reason*? Alas! the Gamster is no man of Reason, but a meer *Bundle of Passions*: and where the Passions are Masters of the Pit, Reason can make no Play; *unbridled Passions run away with Reason*. When these immorally mad men, have in the course of the Game, their Passions sufficiently heated and excited, then *have at all*; the Mannour of *R.* against *B. Castle*; or what not? King *James* is said

to have told one *Greenfield* (for ſo, or like it, did his name ſound) when he obſerved him to Play very high, That if he proceeded at that Rate, he would ſoon Play away All his *Green Fields*; which accordingly he did: And after his Two or three thouſand pound *per annum* was gone, if he could by ſending about his man with Letters to his Kindred, and former Acquaintance, procure by borrowing (as he call'd it) any ſmall ſcraps of Money, away they went preſently after the reſt, at the Gaming-Houſe. Now where was this mans *Reaſon* all the while? Why did not his *Reaſon* rule his exorbitant Humor? Alas! becauſe it *could not*. Such a man as is fully imbued, and impregnated with the *Gaming-Humor*; as he had *no Reaſon to begin* or *continue* the Trade, ſo no reaſon will perſuade him to *give it over*: And therefore I ſhall now ſay no more unto him.

But to thoſe that are not yet *quite ſpoiled*, I ſhall offer two or three words of advice. You ſee the Oddneſs and Extravagancy of the *Gaming-Humour*; have you a mind to leave it? Then firſt *beg the Grace of God* to enable you to *ſubdue the vehemence* of your *paſſions*; to compoſe and ſettle your mind from *vanity*; to *ſhun* (as a peſt) all *evil company*, and to give you a wiſe Conſideration of your

Time

Time and *Talents*, for which you muſt render *an account*. This done, *let Reaſon work*, and you may perhaps need to *exerciſe prudence* in leaving it off by *degrees*; becauſe all haſty attempts to break a Cuſtom, do uſually prove ineffectual; nothing is more ordinary among the rank Gamſters, than when they have greatly loſt, to Swear and Vow they will never touch a Card or Die more, and perhaps bind themſelves under a Curſe if they do it; and yet the very next day forget all this, and fall to the trade again, as if they had never reſolved on the contrary. If therefore your habit be *too ſtrong* for a preſent diſcharge (I ſpeak as to *Men*, and in a *Moral way*, for in *Divinity* this *gradual proceeding* will ſcarce hold good, for that true *Repentance* imports a *preſent* and *total* breaking off an evil Courſe. But in a *Moral way*, I ſay,) you may for ſome *ſtated Time* play for ſomething to be *ſpent in common*, or to make a common-ſtock, that may be for the uſe of both: hereby *half the Stake* is gone. Then after that you may Play for *what ſhall be given to the Poor*: So, tho ſomething be loſt to *quicken the Play* (if there *be need*) yet nothing will be won to *nouriſh the Game*. And at laſt I hope you will come to Play for *nothing*, but only *Recreation*, to fit you for better and more ſerious Employment. So

So will the use and comfort of Play remain when the Sport is ended: So no Estates will be endangered or wasted, nor too much Time spent; no Credit crack'd; no Repute lost, nor Conscience Sear'd, or Wounded; But *Play* will attain its natural and *proper end*; namely, To *prepare for further Work*, and *Business*.

FINIS.